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*In This Issue: Through Fire and Sword*



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AND UP

## Uncle Sam

By FRANCIS G. BLAIR

You ask me who is Uncle Sam?  
I modestly reply, I am.  
These hungry urchins meanly dressed,  
These mothers suckling babes at breast,  
These traffic cops along the street,  
These rushing crowds on eager feet,  
These thousands caught in fortune's jam—  
All these, and you and I, are Uncle Sam.

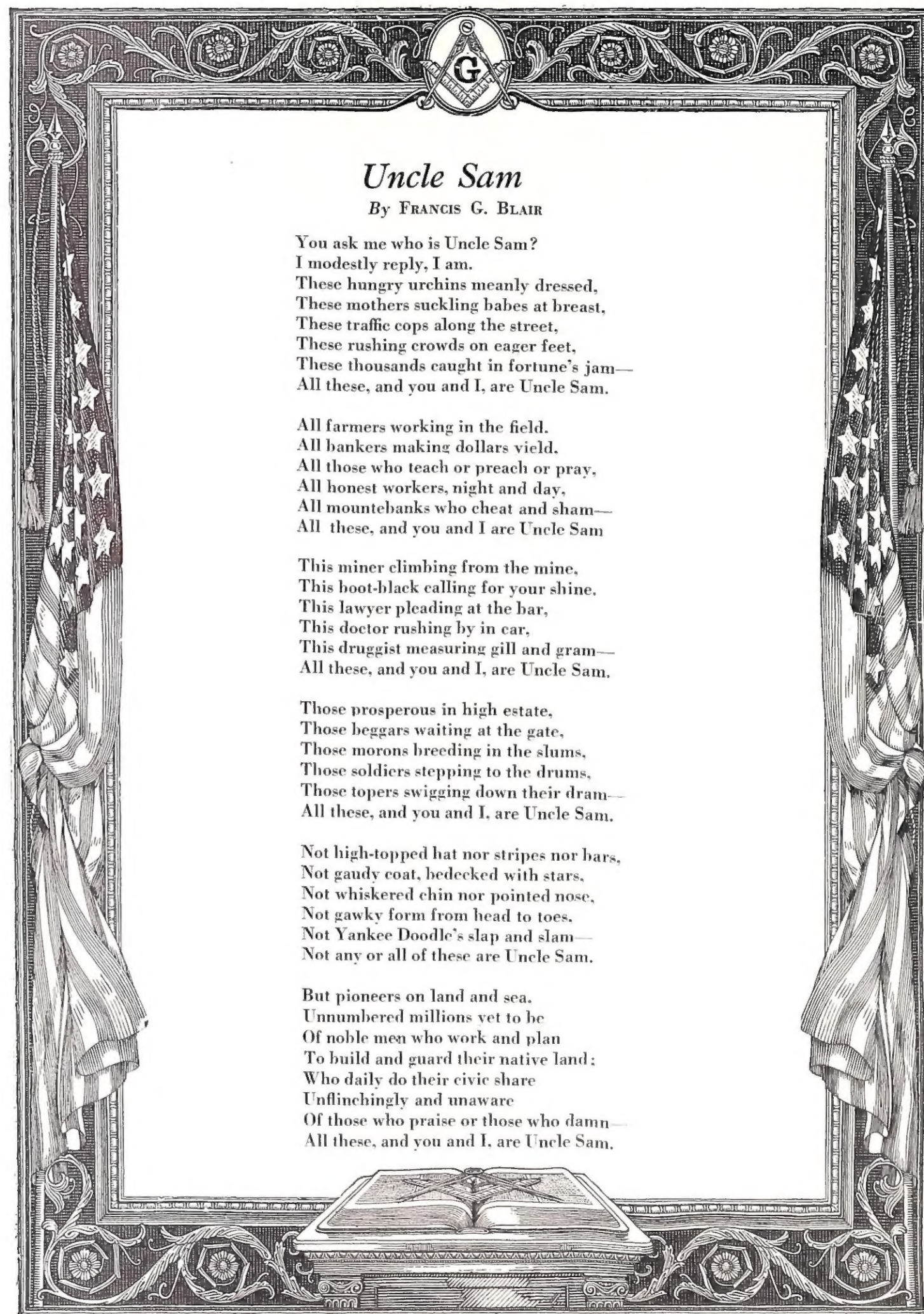
All farmers working in the field.  
All bankers making dollars yield.  
All those who teach or preach or pray,  
All honest workers, night and day,  
All mountebanks who cheat and sham—  
All these, and you and I are Uncle Sam

This miner climbing from the mine,  
This hoot-black calling for your shine.  
This lawyer pleading at the bar,  
This doctor rushing by in car,  
This druggist measuring gill and gram—  
All these, and you and I, are Uncle Sam.

Those prosperous in high estate,  
Those beggars waiting at the gate,  
Those morons breeding in the slums,  
Those soldiers stepping to the drums,  
Those toppers swigging down their dram—  
All these, and you and I, are Uncle Sam.

Not high-topped hat nor stripes nor bars,  
Not gaudy coat, bedecked with stars,  
Not whiskered chin nor pointed nose,  
Not gawky form from head to toes,  
Not Yankee Doodle's slap and slam—  
Not any or all of these are Uncle Sam.

But pioneers on land and sea.  
Unnumbered millions yet to be  
Of noble men who work and plan  
To build and guard their native land;  
Who daily do their civic share  
Unflinchingly and unaware  
Of those who praise or those who damn—  
All these, and you and I, are Uncle Sam.







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**CRAFTSMEN** In the forefront—up among the leaders as well as in the ranks, many men of Freemasonry are serving this country's cause. It can be recorded that Franklin D. Roosevelt, administrative chief of the nation, Army Chief of Staff George Catlett Marshall, Gen. Douglas MacArthur, and a multitude of others are enlisted not only for the duration but for the days after when their services may be required even more than now, are "brothers" working for the future.

British naval and military forces similarly are plentifully besprinkled with Craftsmen of high and low rank, from Prime Minister to high private, all serving loyally in a universal cause. From other continental countries, now in temporary eclipse, many men likewise have joined the ranks who are proud to bear the name of Freemason.

In peace and war principles for which these men stand command respect. That they are doing their particular job conscientiously and well, better because of their affiliation, is a foregone conclusion. Those of us who have not the privilege to participate actively in the field or in the direction of war's pursuits should strengthen in every possible way the home front and sustain the hands of those more fortunate.

**AFTER** The victory we have still to win will again be disappointing unless accompanied by ideals followed up with both discipline and education.

Discipline, to render future acts of ruthless aggression impossible, will have to be applied. It will need to be discipline devoid of revenge, but backed with determination and implemented by fraternity.

There must be developed a universal recognition of the interdependence of all the nations and races of mankind. How large an order this is may be reckoned when we recall that a multitude of our own countrymen imagined up to the moment we were attacked that this nation could live to itself, play a lone hand in the international game, and hold its winnings. To suppose that all those mistaken fellow Americans are now converted to the need for international cooperation is to ignore reality.

Difficult as it will be to educate public opinion in the United States, and unwelcome as will be the task of those who assume to do the educating, it is going to be thrice difficult to educate the enemy nations steeped as they are in their false religion of self aggrandizement through conquest and subjugation. The untruths and impossible ambitions that have been engendered by deliberate indoctrination will take long to eradicate. Just how it will eventually be accomplished no one can foresee.

One point is clear today; namely, that the terms of

the peace must provide a foundation of justice and good-will combined with necessary restraints, upon which time and experience can build a victory for and of ideals.

**USE** In the light of present understanding we know that a radical change is coming over the face of the fraternity. This does not mean that its precepts have been altered, nor will change, for they reach down into the bedrock of fundamental truth, but inextricably involved with them in their practice is the human phase in all its ramifications and complexities.

Dominant in the functioning of Freemasonry are the impulses, the moods and the moves of the men comprising it. These impulses are in turn influenced by the extent to which the ritual of the Symbolic lessons have impressed their minds.

The superficially-minded will never grasp its full significance. Selfish men will be impatient with its methods; only the serious individual who looks below the surface to essentials will derive from it a share of its potency and uplifting merit. Which is another way of saying that most men within the fraternity have received light as yet but partially. There is indeed and in truth much for the Mason to learn. The Craft as a whole must, if it is to pull its weight, exercise opportunity more fully than it has heretofore to merit complete approbation.

Gravitational pull of outside interests prevents perfect work. Pressing preoccupation necessary to survival in a highly competitive economic world engages men's faculties pretty fully. Yet there should be found a spot in each man's daily life, some compartment so to speak in which may be stored the mechanics of the Craft to be taken out, used as often as possible and yet not allowed to become a pigeonhole in the general acceptance of that term, and the more frequently the file is used the better.

**APPRAISAL** The conscience of a faith which does not lead into deeds is to say the least imperfect, if not actually hypocritical. So many professions are being made under the guise of patriotism seeking to preserve the facade of infallibility in our institutions the thought creeps in sometimes that the declaimers indeed "doth protest too much." Prolific imagination strives to manipulate authentic history to its own ends so that often doubt arises of its sincerity. Emotional impulse and patriotic fervor lead to oratorical crescendos with poetic intensity which are too often misleading. Abstract truth shudders at consequences to the guileless common mind unfamiliar except superficially with what has actually transpired. In other words Truth is difficult to discern in a mirage of contradictory eloquence.

Ardent advocates here at home—but not in the field—follow errant fancy wherever it may choose to lead

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising department call Hancock 6451.

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Alfred Hampden Moorhouse, Editor and Publisher.

them, and often get believed. They assess exuberantly and with rare skill contemporary achievement, but with scant regard for actuality, and the continuous procession of sharp events tends to blur by their very rapidity.

It is so difficult to get an objective view of events transpiring. The very speed with which they are being propelled strains imagination. Hardly has the shock of one momentous event passed before another follows. Truly we live in a historic day, one in which it is more necessary than ever before to preserve a calm, clear outlook, and not be swerved by the seductions of shrewd minds nor the dissertations of pseudo-strategists.

**SOMNOLENCE** At this time of year men normally revert to some extent from intense business concentration to the slacks and somnolence of summer resorts in shore or country. Golf, seaside solace, etc., are the principal relief from hectic days in office and factory; the frying heat of city pavements are abandoned for comfort elsewhere.

Not this year, however, can daily routine be lightly put aside for the more pleasant pursuits. Dire emergency, the full significance of which is only partly understood even yet by many, compels every one to stick to his job and see to it that everything possible is contributed in a supreme effort to win the war. It can not be otherwise, for the survival of our American way of life depends on it and transcends all else. As it is, when the war is over we shall find ourselves living in a strange and different world.

Returning soldiers and sailors will have strange tales to tell of the adventures they've had, the places seen. The return of millions of munitions workers to civil pursuits will strain the new economy. Money in incalculable amounts must be found to pay the fiddler now directing the dance of death.

With vital decisions in the immediate prospect, it is not the time nor America the place to let up on our one paramount duty; and yet it is the part of wisdom to slip away from the turmoil and bewildering phantasy of factory and shop if but for a few hours to some secluded spot where nature dominates, and by contemplation or play in placid surroundings get renewed spirit, inspiration and energy to carry on with increased vigor.

**DEFINITION** Freemasonry has been defined as a state of mind, and there is truth in the definition. Men have been attracted to it because of a "favorable opinion conceived thereof" and at their initiation have expressed desire for more light in Freemasonry. Hence it is through the intellect that the fraternity chiefly functions, for in any progress toward light and understanding the approach to the heart must be made through the head.

Practical application of Masonic principles is a major concern of those in authority, or should be. Emphasis on daily living by these principles is of the essence of successful Freemasonry—so truly indeed does the mind which controls his acts dominate the individual.

By standards of intellect or by intellectual grasp of elemental truth then is the Craft to be judged. And who shall judge it?

Outside its membership are millions with but vague, if any, conception of what constitutes the fraternity. Certain elements with fixed dogma have recognized its quality but differ with its habits of thought and opposed its progress, for selfish reasons; they have recognized in its complete liberty of thought on secular matters a threat to their own static concept and spiritual domination of millions. These are not Freemasonry's friends, rather would they rejoice in its destruction; but there are millions more who will judge it by fair standards and to these and to all impartial minds will its works appeal.

**STANDARDS** "The overwhelming majority of people one meets appear to be complete indifferent to the Church." The quoted statement might not appear true to the parson confined in the narrow purlieu of his own particular parish, but to the man who "gets about" in the world there is, unfortunately, too much evidence of its accuracy to successfully confute it. Christianity is a minority in a distraught world.

During times like the present thoughts of people tend to revert to the causes of social unrest and unusual distress. Some seek solace through the ministrations of the church, yet it is obvious that there are multitudes to whom that instrumentality is comparatively unknown. This is a grave danger spot in the present civilization, denoting as it does a drift away from spiritual to materialistic philosophies.

What may be said of the Church may equally apply to Freemasonry, which is an eelymosynary institution emphasizing spiritual and moral values and depending on that emphasis for its growth and usefulness. Remedies for the lapse are being ardently sought by leaders within the Church and to a lesser extent by men of the symbolic Craft, most of whom are conscious of hidden dangers to the cause of religion and brotherhood.

Insidious propaganda may be blamed for much, and easy living for the remainder, for it is all too true that when life is coasting along comfortably with few clouds on the horizon the natural tendency is to relax from the severe standards of moral discipline and revel in the pleasures or luxuries of high life. That is but human, though none the less to be guarded against, for it is inevitable otherwise that tougher-fibred men, inured to economic and physical hardship, will impose restrictions which will be vastly harder to bear because of the very softness induced by life the "easier" way.

**CHINA** Recently this office received a telephone call from a British relief agency in Boston asking for the local address of the "Chinese Grand Lodge." The inquirer, a Mason of the New York jurisdiction, had the impression that because Massachusetts had chartered lodges which have functioned in the Far East we should know all about it. His problem was relief and assistance to some twenty-odd Chinese survivors of a ship torpedoed off the New England coast. He thought "the Chinese Grand Lodge might help him in some way."

Thus is brought to our doors the smallness of the world and the closeness of men tied by mutual ties of fraternity. There was no question of charity involved. The British consul would take care of the money cost—



but was there not some agency here to help in emergency? There was not!!

Sooner or later, and the sooner the better, the universality of Freemasonry must become something more than a figure of speech. That a man's skin may be of another shade, his racial or facial characteristics different, does not make his claim upon the humanities any the less. The Chinese have shown during the past five years magnificent qualities of courage and a spirit worthy of utmost commendation and praise in the face of unbelievable cruelty. The history of that nation gives proof of very high intellectual enterprise, industry and cultural accomplishment about which we of the West have known little but to which we have owed much.

If and when at the end of the present orgy of world hate and confusion some better understanding among men and nations now seemingly so distant and foreign ensues through the increased instrumentality of communications, a long step forward will have been taken toward world unity. When that day dawns our Chinese allies should find an honorable place in world comity. Surely their deeds and exemplary conduct during the dire days of the past five years, if nothing more, entitle them to utmost consideration.

**LAWS** Laws and the burden of them have come to what might be considered by some an impasse. Designed to protect society, their endless ramifications are so complex that only the most erudite lawyers are capable of interpreting them, and then but partly.

The result is an almost impossible situation, utterly beyond the capacity of the layman to comprehend.

As a prolific and inexhaustible source of revenue to the legal fraternity present conditions are ideal, daily growing more alluring, save perhaps for the outflow of new-made "barristers." Yet the fallacy of imposing more and more statutes on to the already top-heavy edifice must be obvious to any reasonable mind.

One great difficulty in life today is this complexity of legalistic and juridical procedure. Its pressure on the economic fabric of society is appallingly heavy.

There have been intermittent attempts to simplify legal procedure since the code Napoleon and before, but by an apparently irresistible impulse its roots have spread and the tree badly needs pruning, for while doubtless many wrongs have been righted, great wrongs have also been perpetrated at times, and doubt of its infallibility exists.

Simplification is needed. To undertake so vast a task, however, has deterred even the most stouthearted.

That society can exist without laws is of course an impossibility. They are vitally necessary, yet it does seem that some of their inconsistencies and incongruities could be ironed out or cut off—something substituted therefor which would more effectively and better rule and control in human relationships.

Under dictatorship radical and even revolutionary changes in the legalistic setup are of course possible. Witness the delegation of absolute power above all laws to Adolph Hitler by a docile Reichstag on April 27 last. Because of manifest and fundamental objections such a procedure is unthinkable in democratic states, yet in

our own system there is much room for improvement and a little advance in that direction would ease the exigencies and ambiguities of life.

**TITLES** It has been the custom from time immemorial to adorn the heads of states and lesser organizations with titles more or less grandiose in character but exaggerative in emphasis, designed to compliment attributes of one kind and another, real or implied.

These titles as they pertain to Freemasons are of course not taken literally, for it is quite obvious that a man styled "Most Worshipful" or "Most Puissant" can be neither. He is a man, not Deity—subject in all his acts to the frailties to which human flesh is heir, to be judged thereby rather than by any designation beyond human power to possess.

Of these men it must in justice be said that honors and titles have come because of recognition by their fellows of qualities which made them outstanding. They would be the last to claim perfection or infallibility.

'Tis a pretty gesture and, generally speaking, harmless. Now and then, however, we come across that precocious individual so presumptuous in his ego as to assume that his title is literal rather than figurative, and he is a sorry figure indeed, for who in the face of Truth can justifiably claim omniscience.

There are many examples in history which illustrate the point, and likewise point the moral. One is obvious at the moment in the strident Adolph Hitler who presumes to set himself up before his people and the world as a god.

Well, the gods of Greece and Rome have long since fallen from their high estate. A great procession of kings and conquerors have come and gone, and the process will doubtless continue so long as the consummate ego of individuals remains unchastened by the exigencies of time and life.

Can we afford to permit nature now to take its course, or should we seek to hasten the inevitable fulfillment of destiny?

In the case of the present chief impediment to human happiness it is apparent that, lacking as he does all the elements of the milk of human kindness in his mal-adjusted makeup and constrained to look upon himself as perfection personified, the illusion must be destroyed: effectively, thoroughly, and promptly, for he is too expensive a luxury. It must be done to hasten the release from a thralldom now causing untold suffering to millions of innocent people who have the right to live in peace and happiness and fraternity.

**RETROSPECT** During twilight days of life when the distractions and diversions of living which once appeared so permanent have faded, or lost their allure leaving memories and regrets in mixed proportion, perspective often clears; many things become more sharply defined in their relationships.

In the full flood of a successful life optimism and confidence in ability to master or lead events abound—qualities of courage and aggressiveness, vision and enterprise combine to set the measure of the beat, the tempo of accomplishment.

During halcyon days the goal's the thing, and in the

struggle to excel scruple sometimes succumbs to expediency, until later it is found, too late, that much has been sacrificed or lost. This notwithstanding the acquisition of material possessions. It is idle to argue on the topic with any assurance of successful conviction unless the traveler along the way has caught something beyond a purely materialistic perspective. "What the hell" is a typical Americanism. "Let the guy who falls by the way get up again." "Who is this fellow with collar on backward, anyway? I don't know him—or want to."

So the race—the super race—slips into atheism and in the fullness of time comes the penetrating thought: what good are money or material possessions if they cannot procure happiness?—as in truth they can not.

This theme has been played on so often by so many able minds that it is perhaps trite. It is always difficult to comprehend men's habitual thoughtlessness. They cannot always be blamed, however, for many have lacked opportunity to read and learn and inwardly digest the profound truth that whereas all material things must perish, spiritual values are everlasting.

To the spiritual or moral issues are the talents of Freemasonry directed. Truth through Masonic light has been its goal. It has not always been successful it is true, for here again the human equation largely controls. Much has been done, yet much more remains to be done, and can be done by a rigid adherence to Masonic principle.

The injunction "That ye love one another"—five words—contain all the doctrine necessary to eliminate error and end misunderstanding in human relationships. Not an easy thing to accomplish, but what thing worth while is easy of accomplishment.

**HOMILY** Most men take their Masonry as they do a libation—or leave it alone. While the simile may sound facetious it is not intended to be. It must be admitted there is considerable of temperance in the Craft—of men who see credit by forbearance, even though that virtue may be the negative virtue of abstinence, rather than the denial of impelling opposite desire. In other words, their merit as Craftsmen too often lies in the breach rather than the recognition and active observance of Masonic principles. All of which militates against any strong progressive onward surge.

It is comparatively simple, by suggestion, active advocacy or other expediency to interest people in a cause. Given a sufficiently mysterious allure, some intriguing esoteric suggestiveness or broad publicity the desire to satisfy a natural inquisitiveness will prompt men to find out "what it's all about."

Having satisfied their curiosity, however, interest in many cases subsides; the allure is gone; other things replace it. Only to the genuine seekers after Light therefore do the full benefits accrue—and these men are comparatively few. Let it be said of them that they will find abundant compensation in the Work and workings of Freemasonry, with opportunity, real and remote, for the exercise of those humanitarian impulses to which good conscience and worthy motive impel their better natures.

To these then the Craft appeals most strongly. To

many more unfortunately the fraternity means but another pin or charm or button or whatnot—just a superficial feeling of satisfaction that they "belong." This static can only be activated into usefulness by the energizing dynamic of true cultural understanding; the propagation of virtues to which the Craft persuades and which it abundantly possesses.

How to overcome lassitude and induce men into genuine service in behalf of their fellows is a subject to which conscientious Craft leaders give much earnest thought. These men recognize the need for constructive action but know not how best to initiate it. Recognizing the inherent potentialities for good in the organization themselves—they would have it fulfill its functions completely.

Herein lies a problem for Freemasonry today—to find how best Masonic thought may be expressed, its lessons taught and good engrafted.

**FAITH** In all emergencies something more than the cold comfort which money may buy is needed to sustain the human soul. The truth of this is borne out in countless instances of heroism not less sublime because they are of the essence of faith rather than the more spectacular or spontaneous act in an hour of passion or intense action.

"He also serves who only stands and waits"; and what shall be said of the mothers, those devoted souls who would cheerfully sacrifice their own lives to save that of their sons, who must sit and wait while the nation takes their best-beloved into its fighting forces.

No words can ever adequately describe the anguish of the bereaved woman who has sacrificed with love and devotion and ministered in countless cheerful, gentle ways to the comfort and care of her children; who went down into the valley of the shadow at their birth, and never in all the days since lost faith; who through every hazard has stood by and suffered rude shocks to maintain that indescribably beautiful thing called "mother love"—and "home."

Whatever of human weakness may be evident, mother is always confident in her faith—undaunted and undaunted. She it is who suffers most in days like the present as she sees her soldier or sailor son stepping out of the family circle into an unknown, untried world, full of danger. So to her must go most of the praise and credit and pride in the accomplishments of her menfolk as to her in the crowning hour of sorrow comes the most poignant anguish.

There are some things to sustain as there are many to destroy. Were it not so life would be unsupportable, and one of the greatest things is the Faith that bears up and strengthens.

So one has written some words of comfort in a short poem:

#### VICTORY

*Ye that have faith to look with fearless eyes  
Beyond the tragedy of a world at strife,  
And know that out of death and night shall rise  
The dawn of ampler life!  
Rejoice, whatever anguish rend the heart,  
That God has given you the priceless dower  
To live in these great times, and have your part*



*In Freedom's crowning hour;  
That ye may tell your sons who see the light  
High in the heavens—their heritage to take—  
"I saw the powers of darkness take their flight;  
I saw the morning break."*

**SURVEY** It is difficult, indeed almost impossible, for Americans to comprehend, as the peoples of Europe do, the full implications of the present world struggle. Here for two centuries we have lived until very recently in a world completely detached from the seething caldron of European politics and its economic, social, and racial rivalries.

Absorbed in the development of a continent which came to us in pristine purity—as God made it—we have wrought and striven to extract from soil, mine and forest the great wealth with which it was endowed—and while gathering stupendous wealth and defacing hideously in spots the beauty of its face in the process, have tended to lose our souls in a selfish pursuit of material possessions.

True, in magnanimity, we have been generous in contributions to old world charities and the endowment of our own education, but not to the degree to warrant any assumption of superiority, which is one of our present weaknesses.

The concentration of mental and physical energies necessitated by the rapid development of this country have to a considerable extent obscured vision to the point where we have been content to let Europe and the rest of the world "stew in its own juice." Now, with a complete new concept of society in the immediate offing and a radical departure from old-time thoughts and practises, political and otherwise an essential to progress, we are strangely inept in our efforts to keep step with the marching times.

It is assumed, for instance, that our marvelously increasing production of the mechanical and scientific equipment of war will see us safely through, choosing to forget that to make it effective men in great numbers are needed to manipulate those tools *on the spot*, with consequent sacrifices and destruction of human values.

Human losses will have to be reckoned with before victory is won. These losses will touch many homes; so far only a very small section of the community has had this bitterly disillusioning reality brought home to it.

It will be better now to take the realistic view that we, the United States of America, are in this war up to our necks, that our allies with all their efforts cannot win the victory by themselves—that we are part and parcel of the whole vast system which is to preserve to the future of our sons and daughters, the priceless heritage of freedom; that we cannot by some detached or obscure non-active participation be the saviors of society. The sooner this bitter truth is realized the quicker the horror will be over.

Out of apathy, over-confidence and the complacency of negation must come the vital striking force in full flood of an aroused nation which, in common with the other free nations of the world, has been outraged by savage and unscrupulous force. However unpleasant it may be to contemplate, feelings of harshness must take the place of fanciful foreboding and blows struck

with all our might before present hopes can be realized. The factories alone cannot strike this blow—only men and military might can conquer.

Afterwards, consideration can be given to the causes which brought about the catastrophe, and measures taken, in collaboration with our allies, to prevent any possible chance of a repetition. Until then any feelings of boastful balderdash or wishful thinking must be put aside. The job is man-sized, greater than any before conceived, a challenge to a nation which if it is to BE great must prove it in actuality on the field of battle.

**GOAL** Men who are concerned with the future of Freemasonry are today giving very serious consideration to current events and the profound influences now shaping it, for it cannot be denied that an old world order is passing and a new set of conditions coming into being which are radically altering the face of society. These are a challenge to the best thought within the Craft.

Concerned as it is with spiritual and moral values, Freemasonry might be content to rest complacently on the theory that, being fundamentally sound in its original conception it can coast along on its past record, confident that nature or natural processes will inevitably bring it out all right. But this is a negative thesis and will get it nowhere. There are many factors entering into Freemasonry and its functioning which primarily involve a human equation, upon which must be built or from which will evolve the continued usefulness or decay of the Craft.

We see a very radical change of outlook among humans toward government, and an awakening consciousness, growing at mushroom speed, of responsibility toward their fellowmen everywhere.

Some striking evidences give point to this. In Europe is being sought, and fanatically fought for, a new order, wherein this and that category of the human race are to be relegated each to its place in a coordinated state to be dominated by a "master race" of men who conceive themselves to be ordained by fate to rule and govern: in plain language a cruel and ruthless dictatorship dominating the lives and labors of lesser (?) individuals. In this Nazi concept, God, in whom all Masons put their trust, has been deleted. There is no mistaking the enemy there.

At the other end of the scale are the seething millions of Asia, of India, a majority of the human race heretofore passive and inarticulate, to whom the barest means of subsistence are now and have been for centuries the chief and pressing daily preoccupation. These are all human souls of Divine creation.

Between the two extremes lie the great freedom-loving peoples who have built up the democratic state, which is controlled by constitutional means, with administrative machinery in which the welfare of the high and low, the weak and the strong, are equal under the law. In this middle portion was born and has grown and thrived the principle of Freemasonry, a principle sprung from the doctrine that the welfare of one is the welfare of all, that in Brotherhood under Divinity lies the greatest, as in fact indeed it is the only hope of human happiness.

The conflict now raging between the Axis powers and the United Nations may be said to be one for dominance, but whichever side prevails reckoning must be made of all the elements and interests involved before the problem can be said to be safely and surely settled, and this applies with equal emphasis to both. Unless and until democratic processes can demonstrate fitness to survive—to rule and govern wisely—to live and let live equally and universally and with complete equity, it cannot be said to be successful.

Freemasonry is an instrumentality seeking the elevation of men to higher spiritual and moral levels. By its zeal in that behalf will its work be gauged. The Craft has a caveat: a specific task. The issue is plain; the leaders directing its efforts are charged with heavy responsibility. They will inevitably meet with difficulties inherent in any human enterprise—but with undeviating devotion they can succeed. They deserve and should have the unqualified support of every man who has pledged himself at the sacred altar of Freemasonry to the principle of true fraternity. Is there a purpose more worthy, a cause more inspiring?

**MORATORIUM** There is talk in the papers of a moratorium on debts to relieve people oppressed by conditions resulting from reduced income from their businesses because of the war. It is felt that unless some such relief comes it is quite possible, in fact probable, that the curve of bankruptcy will rise sharply among that element in the community which best serves it.

"It's an ill wind that blows no good to . . ." and in the present emergency the good seems to be blowing in the form of tremendously increased wages to skilled and unskilled workers in factory, field, and forest. Their rights(?) through political and other pressure, have had many champions, and their status today is unquestionably better than it has ever been before.

A great re-distribution of wealth is taking place throughout the land and that may be all to the good, but conditions brought about by the war have had a depressing effect upon thousands of small firms which has brought many of them perilously near to bankruptcy.

It is generally admitted that a middle class is the real backbone of democracy, a great stabilizing influence in normal times. To it is due in large measure its successful workings. By its enterprise the social order is to a large extent maintained. When normal conditions prevail it is essential under our system of free enterprise that it be encouraged. It should not be penalized in the exigencies of emergency to the point of extinction. The State is bound to suffer if it is to be made a victim, however unintentional, of unsound economics, war hysteria, or its accompanying economic disruption. If that is done the future will see a greatly demoralized nation. Consideration should be given to its relief, at least to the extent of enabling deserving firms to survive and meet the impact of peace when it comes. We do not want totalitarianism.

This does not mean that free enterprise should be pampered or spoiled with political handouts. It does, however, call for some straight thinking as to whether

or not any new order without it can be successful. It is believed that a purely state-dominated or great-corporation-dominated economy will mean a recession from previous heights which have been a splendid part of our record. Certainly after the war with millions of highly-paid workers seeking outlet for their services and not finding it, there will be many complicated problems to solve, and a moratorium now may be a part of the answer. It is doubtful if powerful banking or capitalistic elements will support such a plan, for interest money on honestly-entered-into obligations are as manna from heaven supporting many in non-productive ease. The matter requires earnest and intelligent consideration.

There is one moratorium, however, about which most people could agree. It is that on war commentation and the handling or mishandling of the hundred and one activities incidental to the war.

The state of mind of most people today is kept upset by a strange medley of opinion from many and varied sources which tend only to confuse rather than clarify. Facile pen wielders and emotional radio word painters tell us so much in such fantasy of riot and color as to create a perfectly incomprehensible picture infinitely bewildering as well as highly destructive of national morale.

Recently a control man was put in charge of press releases and official communiques. He is a competent newspaper man and should know what and what not to serve the public. If not subject to too much pressure he will doubtless do a good job and the public, with a vital concern in his pronouncements, can, it is believed, be depended upon to form opinion intelligently without the added agony or excitations of high-paid commentators who serve no useful purpose.

**OBIT** Dr. A. E. Waite, Litt.D., poet and writer on mysticism and on Freemasonry, died at Gordon House, Bridge, Canterbury, England, May 19th.

Arthur Edward Waite was born in the United States in 1858, but was brought to England when two years old. He was almost entirely self-taught, and he described himself as the exponent in poetical and prose writing of sacramental religion and the higher mysticism understood in its absolute separation from psychic and occult phenomena. In the early days of his literary career he was, for a time, drawn to occult and psychical inquiry. His one interest in such subjects appears to have lain in the desire to find therein a demonstrated basis of faith; and it was their failure to satisfy that demand, no less than his conviction of the illusory and deceptive nature of their so-called "phenomena," that brought him finally to the path of mystic research. As a result he published "Azoth" (1893), "The Doctrine and Literature of the Kabbalah" (1900), "The Hidden Church of the Holy Grail" (1909), and "The Kabbalah."

The degrees and rites of Freemasonry, in every form in which they have developed, were also to him a life-long interest, and he belonged to nearly all the Masonic groups of his period, both in England and on the Continent. He wrote "The Secret Tradition in Freemasonry" (1911) and "A New Encyclopaedia of Freemasonry" (1921).—*The Freemasons Chronicle*.



# A Monthly Symposium

## Is the Craft Aware of a Crisis?

The Editors;

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

### DEEDS—NOT WORDS

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston.

WHILE there are those within the fraternity who are conscious of a present threat to its existence, it is to be doubted whether the Craft as a whole are cognizant of the dire consequences to it of a victory of Nazism.



The subject of a victory by Germany and her satellites in the current war has been treated as outside the limits of possibility and it is to be hoped this surmise will prove correct. To date, however, it is but a surmise based on wishful thinking rather than actuality, for candor compels acknowledgment of the fact that to date the advantage lies largely with Hitler

and against the United Nations. To contend otherwise is to blink the truth.

In the survival of those principles which actuate the functioning of the free nations of the world is inextricably involved Masonic principles and practises. They are part and parcel of freedom. Freemasonry has had a lot to do with the establishment and maintenance of our own system of government. History amply attests this. To elaborate on the subject, however, would be superfluous.

What is of most concern today is that all Masons in the United States of America shall be made fully aware of present manifold threats to the fraternity and to see to it that measures of defense be formulated and put into effect to protect it from attacks both insidious and open.

This is a major operation, not to be undertaken by half-measures but only by a united concentration of the best brains and abilities within the Craft.

We have seen the dire results of poor generalship on the field of battle. We have likewise witnessed successes of good staff work. It is essential that the very best minds within our fraternity be organized to face a threat which is very real indeed. Nothing less will serve the emergency.

In the routine of Masonic instruction and education at all times and in all places contemporary rather than ancient history should head the syllabus, emphasizing and accentuating with all available and reliable information sinister possibilities and the need for strengthening in every way the moral and, if necessary, physical resistance of the Craft to them.

Indifference induced by complacency and a bland assumption of invulnerability or spiritual supremacy per se has done the Masonic fraternity much harm. An awakening to pressing needs and the development of measures to meet them is of vital concern to the Craft in this year of 1942. To delay is dangerous in the extreme.

### FREEMASONRY WILL SURVIVE

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

THE GLOBAL war that beclouds this mundane sphere presents a crisis to all human institutions and activities. The outcome of the gigantic struggle will have its effect upon everything, and it would be childish to imagine that the institution of Freemasonry will escape from the potential evils that will inevitably follow if the aggressive totalitarian powers succeed in their plans to impose their philosophy of life upon the world. It does not seem possible that the craft is not aware of the threat to its survival involved in the possibility of the defeat of the democratic nations of the world.



There is no room for speculation. The predatory powers have made no secret of their intentions regarding any group that believes in the liberty and freedom of mankind. By every act and word they have declared that the rights of the individual are of no consequence in their scheme of things, and that they will not tolerate the existence of any organization that teaches or attempts to practice freedom or self-determination. We have only to remember what happened to Freemasonry in all nations crushed by the Axis powers to learn what will happen to the craft if they succeed in dominating the world, even to a modified extent.

Freemasonry is further threatened by conditions that will prevail after the conclusion of the sanguinary struggle in which the world is engaged. It is highly improbable that when the forces of liberty have achieved the victory that will unquestionably be theirs, we will return to the same conditions that prevailed in years gone by. No man can visualize the mental, social and economic philosophy that will then dominate. If Freemasonry does not adjust itself to the new order its future may be imperiled. We believe there is little danger of this, for the institution has adjusted itself to changing conditions for centuries gone by, and may be

relied upon to meet all problems in the future, and this can be done without departing from its legitimate traditional province to engage in extraneous activities.

The immediate crisis before the fraternity is the necessity for a successful conclusion of the war for freedom. There can be no question of the patriotism and loyalty of Freemasons, but right now it is necessary to give every ounce of our strength and resources in defense of democracy. Our history leaves no doubt on this score. We will do our share and more.

Will Freemasonry ever become totally extinct, or will it survive all crises, as it has done for centuries past? The brutal exercise of power by tyrants and dictators may destroy its visible instrumentality, so that not a trace of its present form may survive. Yet the spirit of Freemasonry will live in the hearts of men. There is implanted in the consciousness of mankind an inherent impulse to be good men and true, to live and act according to the moral code, to be just to others, and to practice those virtues which spell the Brotherhood of Man and the Fatherhood of a Supreme Being. The structure of Freemasonry may be swept from the earth, but the spirit of Freemasonry will survive, and in the happier days to come the scattered seed will reassert itself and the principles for which the fraternity stands will spring forth with renewed vigor and power for good.

### IS MASONIC SURVIVAL THREATENED?

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

"IS THE Craft Aware of a Crisis That May Threaten Its Survival?" This our topic, as phrased, sets forth as a present fact, or near approach, the critical situation, that may peril the existence of the fraternity. That it can be expressed as a clear-cut proposition is in itself startling; it certainly demands closest consideration.



The prophets of change are nowadays numerous and voluble. As may be the direction of their gaze there are for them visible signs and wonders, premonitory of immense movements, to affect all institutions and the whole paraphernalia of civilization. Systems of government, creeds and other long-held ideals, are by these seers declared to be in a state of flux, with changes in form and substance inevitable. Either this, or they will be swept away by a world grown hard of judgment and demanding a greater perfection of the social and moral structure.

All of which, to the mind of this writer, is not without a substantial basis to justify cautious belief. We hold that the vast disturbance of global war, will not with the coming of peace settle down to a condition at all

similar to that with which we were familiar before the outbreak of hostilities. As a matter of fact, very great changes, forced by violence or brought about by evolutionary processes, are of the daily news, though not always recognized. By these, as they accumulate, every life will be affected. Such changes will in turn necessitate further shifts, before a stable equilibrium can be expected or hoped for.

Freemasonry, as an established institution, having unusual prestige, a long and honorable record and a large body of adherents, is of that legacy from the past which must now endure the shock of change. And it is an inexorable law of life, whether natural or artificial, that adaptation to environment is the prime necessity for survival. If, therefore, the Masonic fraternity proves unable to adapt itself to an environment which is already being greatly changed, its doom is certain. But while the natural life, as of plants or animals, can not unaided effect structural changes, man being gifted with reason is able, for himself and his institutions, to make the necessary adaptation. In this way the human race has survived many crises, equal to or even greater than that now impending.

As for the various adjuncts of civilization now coming to test, their survival will depend wholly upon the wills and wisdom of those of influence and authority to judge, plan and decide. Perhaps the most dangerous element in all institutions is made up of the ultra-conservatives, who believe in the eternal fixation of their own pet organization, as being of the changeless plan of the Creator. Such persons are proof against argument; the plain facts of existence, as enforced by experience, are by them held as mere episodes of the passing hour. This stubborn resistance to disagreeable truth in the far past are represented to us only by the fossil remains, in nature or in history.

We have this conservative element in Masonry, strong in influence and frequently noisy in debate. To them the institution will always be the same in form and substance—"yesterday, today and forever." Achilles defying the lightning may have seemed a heroic figure to his contemporaries, but he has seldom been quoted as an example of common-sensed humanity. We can, upon occasion, admire the exalted faith of our brothers who believe in the everlasting existence of Masonry, unchanged in a single jot or tittle. But if our confidence in the survival of the fraternity rests on such frail support, the sweeping winds of change are likely to carry the institution to the limbo of things that were but are not.

Masonry can survive if there is careful and planned adaptation to conditions certain to suffer great changes. It can be made greater, better and more useful to humanity if the leaders and those of real influence will now prepare to meet the tasks of readjustment, with open minds and a knowledge of what is necessary to be done. At any rate the Craft at large should be made aware of the nature of the crisis that now threatens.





# Through Fire and Sword

*The Story of Freemasonry in the Philippines*

By RAY VAUGHAN DENSLOW, P.G.M. (Mo.)

[CRAFTSMAN readers will be interested in the following interesting story of Freemasonry in the Philippine Islands because of its timeliness at this time. Ray Denslow has done a genuine service in making the information which has been lacking available.]—ED. CRAFTSMAN.

Recent developments in the Far East bring forcibly to our attention the condition of Freemasonry in the Philippine Islands. Only since the United States acquired the Islands has it been safe for one to be a member of the fraternity in that territory, and there is many an account of the execution of Filipinos and Spaniards solely because of their Masonic affiliation. To have been a Mason previous to 1898 required courage because of the implacable hatred and intense fanaticism of the church, which held complete dominion over the Islands.

The first reference to Freemasonry in the Philippines is in 1756 when James O'Kennedy, a merchant, and Dr. Edward Wigat, a physician, were tried by the Tribunal of the Inquisition in Manila for being members of the Masonic Fraternity. The records show that they were acquitted, probably because they had Irish citizenship. From 1762 to 1764 British forces occupied Manila and an English Military Lodge was said to have carried on its Masonic meetings during the period of occupation. So far as we know, there is no existing record of their meetings; there is evidence of a complaint registered by the Archbishop of Manila in 1764 as to the "desecration" of the local Cathedral which was used for Masonic meetings during the British occupancy of Manila. The Archbishop went so far as to propose that the edifice be burned in order to purify it.

The Council of the Regency of Spain and the Indies issued a royal decree January 19, 1812, placing a ban on Freemasonry in the Philippines and all those known to be members of the fraternity were either expelled from their positions or deprived of their property. Ferdinand VII issued another ban, August 1, 1824, which carried with it penalty of political, civil and ecclesiastical excommunication.

In 1829, authorities discovered a case of books, which proved to be Preston's *Illustrations of Masonry*; it was in a cargo arriving at Manila. The whole shipment was held up and burned and thereafter all books imported in the Philippines were ordered to be censored and all vessels were to be examined.

## FIRST AMERICAN MASON

The first American Mason known to have sojourned in the Philippines was Brother George W. Hubbell, of Bridgeport, Conn.; he was American Consul at the time of his death, May 21, 1831, and the Friars are said to have used their influence to prevent a monument being erected to his memory. A monument was prepared, but had remained in a government warehouse from 1831 until it was discovered by the American forces of occupation in 1898, at which time it was erected on the Plaza

Cervantes Manila, where it still stands. Not until 1856 was a lodge organized in the Philippines; it was known as *Primera Luz Filipina*. For many years membership in the fraternity had been limited exclusively to Spaniards. Its organization was a result of the efforts of Admiral Jose Malcampo y Monje, an Admiral in the Spanish Navy, and Casto Mendez Nunez. It was chartered by the Grand Lodge of Portugal (Grande Oriente Lusitano). Malcampo later became Governor General of the Island. In 1937, a monument commemorating the event was erected in the town of Kawit, Cavite, and a bronze plaque on the monument reads:

"In Commemoration of 'Logia Primera Luz Filipina,' the first Masonic Lodge established in the Philippines in 1856. This monument was erected by the M. W. Grand Lodge of Free and Accepted Masons of the Philippine Islands. Cornerstone laid February 22, 1937. Unveiled June 19, 1937. The site was donated by Mesdames Narcisa and Hilaria J. Jorge, through the good offices of Ibarra Lodge No. 31, F. & A. M. The wrought iron inclosure was presented by Manila Lodge No. 1, F. & A. M., the first American Lodge chartered in the Philippines. This plaque was presented by the brethren of the China Masonic District."

An uprising against the government occurred in 1872, and the religious element attempted to lay the blame at the door of the Masonic fraternity. This resulted in the banishment of all Masons in the Philippines. Both English and German Freemasons are said to have extended relief to these distressed brethren. Banishment of local Masons did not prevent the organization from continuing its efforts to maintain an existence, and, March 1, 1876, the Grande Oriente de Espana established a Provincial Grand Lodge under the direction of Rufino Pascual Torreon, who was vested with authority to organize lodges, chapters and consistories. Four lodges were thereupon established in Manila, one in Iloilo, one in Cebu, and one in Zamboanga.

## MASONIC MARTYRS

Eventually, in 1889, the doors of Freemasonry were opened to all duly qualified Filipinos. On April 1, 1889, there was organized in Barcelona, Spain, *Revolucion Lodge* under the Grande Oriente Espanol. It was in this lodge that the very distinguished Freemason, M. H. del Pilar was initiated. The late Brother Kalaw regarded Pilar as "the most admirable figure among that brilliant legion of Filipinos who labored untiringly for the cause of Masonry, progress and liberty during the last two decades of the 19th century. Although his death was not as sensational and colorful as that of Rizal, Salvador, and other patriots, the truth is that he, like them, died for the cause of Masonry and liberty, having suffered infinitely more."

Pilar has justly been given the appellation of "Father of Philippine Masonry." He adhered with genuine en-

thusiasm to the campaign undertaken in Spain for reforms in the monastic government that was generally regarded as the scourge of his native land. He became Master of the famous *Logia Solidaridad*, of which lodge Rizal was the Orator. He maintained constant contact with lodges in all countries, and his death, July 4, 1896, was a blow to Freemasonry. He was born in the Province of Bulacan, P. I., and there are various monuments in Bulacan towns marking the site of his birth and commemorating his memory. The one monument dearest to the hearts of Philippine Masons is Plaridel Masonic Temple. It was a pseudonym used by Pilar and the word *Plaridel* was coined from a transposition of the letters composing his surname, *del Pilar*.

January 6, 1891, *Nilad Lodge No. 144* was organized, probably under authority from Grand Master Morayta of the Spanish Grand Orient. On January 31, following its organization, Rizal was made an honorary member of the lodge. Several triangles or clubs were eventually established, working under Nilad Lodge and candidates were admitted into the lodge only after a very thorough investigation. The lodge was constituted March 12, 1892, and immediately church opposition developed to such a point that it was dangerous to be found to be a member of the lodge. The name "Nilad" comes from the Tagalog word "Maynilad," meaning "place where the nilad plant may be found." This is also the origin of the word "Manila."

Shortly after the establishment of Nilad Lodge, the Grand Lodge of Portugal established lodges *Modestia No. 119*, *Dalisy No. 117*, *Sinaquan No. 272*, *Walana No. 158*, and *Lusong No. 185*. These lodges were later united under the *Gran Logia Regional*.

Del Pilar wrote a notable letter, December 17, 1893, in which he recommended to his confreres that a study be made of political, economic and military problems of organizations in order to further enhance the development of municipalities. From this time on a vigorous opposition began over the clerical party and many Filipinos united themselves under the well known *Kataastaasan Kagalanggalang Katipunan*, whose object was the overthrow of friar rule. Previous to this date, April 16, 1893, an assembly of Masons was called for the purpose of forming a Regional Grand Council of the Grande Oriente Espanol. Many Philippine Masons were opposed to the idea, but because of the enthusiasm and efforts of del Pilar a Regional Grand Council was established. The formation was opposed by Nilad Lodge. Del Pilar was entrusted with authority to carry on the necessary negotiations at Madrid for the organization of the Provincial Body. But all was not well in Spain. The Grand Secretary informed them that their organization was unconstitutional, and Spanish Masons who had assisted the Filipinos in establishing the Grand Lodge were suspended from Masonic relationship. Eventually, through the efforts of del Pilar, Philippine Masonry was recognized on December 10, 1893. Ten or more new lodges were organized, notwithstanding rigid persecution, and by the close of 1894 there were more than twenty-four lodges and thirty-nine triangles in the Islands working under the Spanish Grand Orient.

## PERSECUTION BY CHURCH

Philippine Masonry was in reality a campaign for liberty; its campaign was carried on in Madrid. The

right of assembly and of free speech were denied in the Islands; at the instruction of the Friars, men were imprisoned and deported without trial.

In November, 1893, the Friar organization in Spain sounded a note of warning, declaring that national integrity was threatened and that the Islands would be lost to Spain if Masonic teachings were permitted. It became increasingly difficult to hold meetings; seldom could they be held twice in the same house. Lodge furniture had to be of such character as to be changed in the twinkling of an eye. The books and anti-clerical pamphlets of Rizal were to be found in the homes of enthusiastic Filipinos, and Rizal and del Pilar became the popular heroes. Rizal was arrested and ordered deported.

In March, 1894, the government began its campaign against Masonry. The organization attempted to protect itself by limiting the number of members in any one lodge to 30. The government, in 1895, began its reign of terror for Filipino Masonry. It erred in confusing Freemasonry with *insurrection*. The spirit of rebellion was abroad among the masses, due largely to the activities of the Katipunan. Religious organizations insisted upon the government moving against Masonry and urged General Blanco to be more active in persecution.

In January, 1895, Mabini wrote del Pilar that the government had ordered a seizure of all persons attending Masonic meetings and that lodges had ceased their labors. Manila Masons requested their brethren in Spain to send no Masonic periodicals to Manila because of the danger of being caught with a copy. The Bishop of Nueva Caceras denounced two government officials as belonging to a lodge, requesting their separation from the service "in the name of God, of Spain, and of public morality."

On July 2, 1896, a royal decree urged "diligence against secret societies, principally Freemasonry, which has brought about disgraceful efficacy reverses in our colonies. Masonry is illicit, illegal and destructive to the State."

A month later, however, Augustin Fernandez wrote Governor General Blanco about Masonic meetings and suggested that "blood should flow freely to make the country sane."

The *Katipunan* and the *Liga Filipina*, which led in the separatist movement, were erroneously identified with Masonry. Arrests, deportations, and house to house searches were made to discover traces of Masonic paraphernalia, literature and propaganda. The Friars became more discontented with Governor General Blanco because of his leniency and used their influence to have him removed. Their lust for blood was appeased by the arrival of Governor General Polavieja, who ordered the execution of Jose Rizal, Domingo Franco, Numeriano Adriano, Moises Salvador, Luis E. Villareal, Ramon Padilla, Faustino Villaruel, Jose Dizon, Antonio Salazar and others. In the Provinces many other names were listed to be executed, solely because of their Masonic connection. The priest at San Pedro Macati informed his superiors that he could

"no longer be held responsible for the peace of the town if Masons were allowed to return and that some bloodshed would clarify the atmosphere."

The distinguished Dr. Jose Rizal was executed Decem-



ber 30, 1896, by a firing squad on the field Bagumbayan, at Manila. Twelve days later, January 11, 1897, on the same spot, eleven other Masons were executed, one of whom had to be carried to the place of execution because of broken limbs as a result of torture.

#### THE DAY OF DELIVERANCE

Then came the day of deliverance, for in 1898 occurred the Spanish-American War. With the troops sent to the Philippines was the First Regiment of North Dakota Volunteers. Masonic members of that regiment carried with them a dispensation, dated August 21, 1898, issued by Grand Master Robert M. Carothers, of North Dakota. The officers named were Lt.-Col. Wm. C. Treumann, W.M.; Major Frank White, S.W.; Major John H. Fraine, J.W. Its first meeting was at 69 Calle Nueva, Malate. The regiment remained in the Islands one year, when it returned to the United States, bringing the dispensation with them. While in the Islands the lodge conferred the degrees of Entered Apprentice and Fellowcraft on at least 100 officers. On one occasion the degrees were conferred while the regiment was in the field, the officers wearing side-arms during the conferring of the degrees.

Masons who survived the persecution were now occupying responsible positions in the revolutionary government. Among them were Emilo Aguinaldo, President; Apolinario Mabina, advisor, and later head of the first cabinet; Baldomero Aguinaldo and Ambrosio Flores, who became Secretaries of War; Gracio Gonzaga, Secretary of Finance; Antonio Luna, Director of War; Mariano Llanera, Isadore Torres and Vicente Lukban, Generals in the Army.

Through the initiative of Brother M. B. Currey, a *Sojourner's Club* was organized in Manila, April 2, 1900. It was composed largely of sojourning American and European Masons; among its distinguished members was Judge Manuel Camus. Out of the organization grew *Manila Lodge No. 1*, which was No. 342 on the California register when chartered. It was the first permanent American lodge in the Philippine Islands and was organized November 14, 1900, at the home of Dr. H. E. Stafford, who later became the first Grand Master in the Islands. California also chartered lodges *Cavite No. 350* and *Corregidor No. 386*, on October 15, 1903, and October 10, 1907, respectively.

In 1901, the Grand Orient of France had on its register three lodges in the Philippines: *Rizal Minerva*, *Isarog*, and *Tayabbas*. *Rizal Lodge* was organized by Dr. de Tavera. Not to be outdone, the Grand Lodge of Scotland chartered two Philippine lodges, one on June 1, 1907, *Perla del Oriente No. 1034*, the other *Cebu No. 1106*, in 1912. *Perla del Oriente* was organized by Brother Manuel Camus; it was a very cosmopolitan group, at one time numbering seventeen nationalities.

Then came the establishment of *Regional Grand Lodge* of the *Grande Oriente Espanol*, September 14, 1907, with Felipe Buencamino, Sr., as Regional Grand Master. It had authority over all Spanish lodges on the Islands. This organization disbanded in 1917, when its twenty-seven lodges joined the *Grand Lodge of the Philippine Islands*. In the meantime Portugal had chartered *Minerva Lodge No. 370* in 1912; it was later merged with the newly formed Grand Lodge of the Philippine Islands.

#### GRAND LODGE OF PHILIPPINE ISLANDS

November 17, 1912, a preliminary meeting was held,

attended by representatives of Manila Lodge No. 342, Cavite Lodge No. 350, and Corregidor No. 386 (all chartered by the Grand Lodge of California). *Perla del Oriente No. 1034* and *Cebu Lodge No. 1106*, constituted by the Grand Lodge of Scotland, were invited but did not attend this gathering. On December 18, 1912, representatives of the California lodges again met in convention and adopted a constitution, and the organization of the Grand Lodge was completed on the following day, at which time Grand Lodge officers were elected and installed. It was almost two years before the Grand Lodge chartered a subordinate lodge. Dispensation was granted by Grand Master Newton C. Comfort, August 18, 1914, for *Bagumbayan Lodge No. 4*. At this time there were working in Manila, in the Islands, two Scottish lodges, twenty-nine lodges under Grande Oriente Espanol, one under Portugal, and a number of lodges under the Gran Oriente de Espana.

A peculiar situation existed in that lodges under the Grand Lodge of the Philippine Islands could affiliate only with those under the Grand Lodge of Scotland, while the Grand Oriente Espanol and the Gran Oriente de Espana were not in fraternal relations with each other.

Bagumbayan Lodge No. 4 was established with the sole idea of promoting harmony among the Masons of the Islands and it became the link upon which the chain of Masonic unity in the Philippines was forged.

Philippine unity was accomplished in 1917. On February 13, 1917, the Masonic lodges working under the Grande Oriente Espanol united with those of the Grand Lodge of the Philippine Islands. The unification was the work of a number of distinguished Philippine Masons, among whom were Manuel L. Quezon, Theodore M. Kalaw, R. Palma, C. W. Rosenstock, George R. Harvey, Newton C. Comfort and W. H. Taylor, all of whom later served as Grand Masters of the Grand Lodge of the Philippine Islands.

And with this unification began the brightest period in the history of Freemasonry in the Islands. The Grand Lodge held its 29th annual communication in Manila January 28, 1941, and a glance over these proceedings will convince the reader that Freemasonry on the other side of the globe is very much alive and is in capable hands. It may be too much to hope that persecution because of Masonic membership may cease in that jurisdiction, but in the words of our Brother Conrado Benitez:

"It is likewise our sincere hope that those who in this country persecute Masonry because of a mistaken or erroneous conception of its objectives would, in the face of the common enemies of Democracy, abandon their demoralizing activities, thereby making common cause with the men and institutions that believe in a democratic way of life."

#### ALLIED MASONIC BODIES

*Royal Arch Masonry*: Arthur G. Pollard, General Grand High Priest, reported to the General Grand Chapter Royal Arch Masons of the U.S.A., that on July 1, 1905, he had granted dispensation for the formation of a chapter at Manila, P.I., to be known as *Luzon Chapter No. 1, R.A.M.* The date given by the General Grand High Priest was not the date given by the General Grand Secretary (June 1, 1905). The petition bore the signa-

tures of forty-three companions, representing twenty-four of the Grand Chapters of the United States and three foreign Grand Chapters. The chapter was organized August 31, 1905, but here again is another discrepancy, for page 131 of the proceedings states that it was organized on August 3, 1901. The first officers were Eugene M. Barton, Allen H. Dougall, R. C. Round. Of interest to Missourians is the name of James G. Boor, a charter member and at the time a member of Orient Chapter No. 102, Kansas City. The chapter has had exaltations each year since it was established. The membership on December 31, 1940, was 289.

*Oriental Council No. 1, Royal and Select Masters*, was established at Manila, P.I., by virtue of a dispensation dated December 19, 1914. It was constituted November 26, 1915, and has made rapid progress since that date. In only two years (1933 and 1937) has this council failed to show greetings. The membership on December 31, 1938, was 147.

*Far East Commandery No. 1, Knights Templar* was organized January 28, 1908, at Manila, P.I., under a dispensation granted December 2, 1907; it was chartered December 2, 1909. The commandery was constituted by Brigadier General Harry H. Bandholtz, an officer in the United States Army and Chief of the Constabulary of the Philippine Islands, whose membership was in Lansing Commandery No. 25, Lansing, Mich. He was the Captain General of the Commandery under dispensation. It started with 60 charter members, and on December 31, 1940, had 229 members. In 1910, 1919, and 1939 no knightings were reported, but in 1940 they reported 20. Its officers have been of uniformly high standard, numbering several Past Grand Masters of the Grand Lodge.

*A.A.S.R.*: Major John M. Sears was the first to communicate the degrees of the Scottish Rite, 4th-32d, on June 9, 1899. From 1901 the Philippines were attached to the jurisdiction of California, the S.G.I.G. for that jurisdiction having authority over the islands. On January 10, 1904, Grande Oriente Espanol organized a chapter of Rose Croix in the Islands. Scotland attempted to establish a chapter of Rose Croix and a Consistory in 1905, but objection was made by American bodies. Members of the Rite met in Manila December 29, 1907, and established a lyceum; as a result of this preliminary organization, Judge Charles S. Lobingier was appointed as Deputy for the Island February 16, 1909, and in March, 1910, a petition was prepared for a Lodge of Perfection. Bodies were established as follows: December 16, 1910, *Mt. Arayat Lodge of Perfection*; July 7, 1911, *Manu Chapter of Rose Croix*; August 31, 1911, *Confucius Council of Kadosh*; September 22, 1911, *Gautama Consistory No. 1*.

There is another group of Scottish Rite bodies in the Islands under the Southern Jurisdiction, but which, as we understand, is largely made up of Filipinos. They are *Lakandola Lodge of Perfection*, February 11, 1916; *Burgos Chapter of Rose Croix*, August 14, 1916; *Malcampo Preceptory*, December 22, 1916; *Rizal Consistory*, February 12, 1917. All these bodies were chartered October 20, 1917.

Other Scottish Rite groups are scattered throughout the Islands, but they are small in number.

In the establishment of these organizations, full credit has been given Major General James G. Harbord, U.S.A., better known as President of the Radio Corporation of America.

The most recent statistics we have on Scottish Rite membership shows the two Consistories with 674 members, 559 of which are in Guatama Consistory.

*Miscellaneous*: Several other allied organizations have chapters or clubs in the Islands, among which are the Royal Order of Scotland, Red Cross of Constantine, National Sojourners, and Shrine Club.

#### PHILIPPINE FREEMASONRY TODAY

While several attempts have been made to change the official name of the Grand Lodge, it is still known as *Grand Lodge of Free and Accepted Masons of the Philippine Islands*.

The 29th annual communication was held in Manila, January 28-30, 1941. Its present Grand Master is John R. McFie, Jr., a native of Las Cruces, New Mexico, a graduate of the Universities of New Mexico and Michigan, and now a leading lawyer in the Philippine Islands. He succeeds General Jose de los Reyes, for the Grand Lodge has an arrangement whereby Filipinos and Americans alternate in official station. General Reyes is a native of the Philippines, once associated with General Aguinaldo. He rose from a Second Class Private in the Philippine Constabulary, and on January 11, 1936, was made the first Chief of Staff, with the rank of Brigadier General.

The Grand Lodge has had a notable line of Grand Masters, among whom is the well-known Manuel L. Quezon, now President of the Philippines. The list of Grand Masters shows the following:

Harry Eugene Stafford, 1912-14; Newton C. Comfort, 1914-15; George Rogers Harvey, 1915-16; William H. Taylor, 1916-18; Manuel L. Quezon, 1918-19; Milton Earle Springer, 1919-20; Rafael Palma, 1920-21; Edwin Emil Elser, 1921-22; Quintin Paredes, 1922-23; Frederic H. Stevens, 1923-24; Wenceslao Trinidad, 1924-25; C. W. Rosenstock, 1925-26; Francisco A. Delgado, 1926-27; Joseph H. Schmidt, 1927-28; Teodoro M. Kalaw, 1928-29; Seldon W. O'Brien, 1929-30; Vincente Carmona, 1930-31; William Wiley Larkin, 1931-32; Antonio Gonzalez, 1932-33; Stanton Youngberg, 1933-34; Manuel Camus, 1934-35; Samuel R. Hawthorne, 1935-36; Conrado Benitez, 1936-37; Joseph H. Alley, 1937-38; Jose Abad Santos, 1938-39; Clark James, 1939-40; Jose de los Reyes, 1940-41; John R. McFie, Jr., 1941-42.

There are two outstanding meeting places for Masons of the Philippines in the City of Manila. One, the Plaridel Temple, in which meet lodges Nos. 4, 7, 12, 13, 14, 21, 22, 23, 27, 41, 57, 77, 79, 80, 81, 82, 85, 88, 95. In addition to these lodges, the Scottish Lodge *Perla del Oriente No. 1034*, the Philippine bodies of the Scottish Rite, five camps of the Veterans of Foreign Wars, and Manila Aerie No. 500 F.O.E. In the newer Masonic Temple, erected by the Scottish Rite bodies, there meet a number of lodges, the American Scottish Rite organizations, Luzon Chapter No. 1 R.A.M., Oriental Council No. 1 R.&S.M., and Far East Commandery No. 1 K.T. Plaridel Temple is official headquarters of the Grand Lodge and on this property is maintained the Masonic dormitory for boys, club rooms, bowling, and club



facilities. The *Cable-Tow* is the official organ of the Grand Lodge. A library and museum is maintained and the literary-minded are included in a literary circle.

In a country which is dominantly Roman Catholic, it is hardly to be expected that the mass of citizens would be favorable to the institution; accordingly, during the past year radio station KZRH offered its facilities to the Grand Lodge and fourteen lectures dealing with Masonic subjects were delivered. Grand Master Reyes, in reporting the attitude of the people referred to an incident in a native church where he had given the funeral service in Tagalog, a Philippine language, for a deceased brother. He said:

"I heard laudatory remarks from the public for they learned that Masons pray and ask the blessings of an Omnipotent God. Previously, they believed the false accusations of our enemies that we do not pray, and that we trample upon the figure of Christ."

Ten of the radio lectures were delivered in the English language, three were in Tagalog, and one in Spanish. It is stated:

"Soon after inaugurating our broadcast, certain enemies of our fraternity, perhaps laboring under the impression that we intended to engage in extended controversies over the radio with them—presented weekly program over a certain radio station attacking us in the most virulent manner, endeavoring to belittle our institution and our friends, and even embarrass our speakers. . . . Curiosity is the most natural and most powerful human trait—and the committee felt—that if we were being berated so violently by our enemies the public would reach the conclusion that there must be some good in the teaching of our Order; and consequently we felt that uninformed people would listen in on our broadcasts. We believed that our enemies would give us very extensive advertising and as long as we would not enter into controversy with them we were in a position to reap the benefits of this free advertising. We feel our judgment was correct, as all references to us and to our fraternity by our enemies have since ceased."

#### PHILIPPINE MASONRY IN CHINA

A few years ago the Grand Lodge of the Philippines, much against the wishes of certain other jurisdictions, granted dispensations and charters to lodges in China; one or two jurisdictions broke off fraternal relationship as a result. Now all has been changed and there is general mutual recognition in Chinese territory, all working side by side in perfect harmony. At the last communication of the Grand Lodge, regulations were approved for a *District Grand Lodge for China*, and David W. K. Au has been named District Grand Master, succeeding Brother Hua-Chuen Mei. Brother Mei informed the Grand Lodge that a high percentage of the men holding key positions in the government of General Chiang-Kai Shek are Masons holding allegiance to the Chinese lodges under the Philippine jurisdiction.

There are six Chinese lodges chartered by the Philippine Islands: *Amity No.* 106 at Shanghai, 134 members; *Nanking No.* 108 at Nanking, 72 members; *Pearl River No.* 109, formerly of Canton, now in Hongkong, 72 members; *Szechwan No.* 112 at Chengtu, West China, 69 members; *West Lake No.* 113 at Hangchow, 38 members;

*Sun No.* 114 at Shanghai, 79 members. Lodges Nos. 108 and 113 are temporarily in Shanghai. The bulk of the membership is Chinese in nationality, 25 per cent being American. Net gains have been reported in 1939 and 1940, notwithstanding the Japanese-Chinese military situation.

The latest statistics we have for the Grand Lodge of the Philippine Islands show a total membership of 5,656, being a gain of 225 for the year 1940, as against a loss of 19 for the year 1939. The 102 lodges are made up as follows: Filipinos, 2,856; Americans, 1,988; Chinese, 654; miscellaneous, 158. The larger part of the gain is due to an increase in the Filipino and Chinese membership.

#### THE FUTURE

The membership of the Grand Lodge is intensely patriotic and has demonstrated in many ways its adherence to Masonic ideals. The strategic location is well brought out in the response to an address of welcome made at the last annual communication, by Brother Mauro Mendez when he said:

"It would not be overstating it to say that the Philippines is the lasting stronghold of democracy in the Far East. There is no doubt regarding this fact in our minds, and we take it that the United States fully realizes the value of this stronghold to human liberties in the Orient. It will require the united efforts of Filipinos and Americans to keep this rampart outside the orbit of totalitarian influences. As Masons we cannot help wishing that this should be done, for if democracy should perish here, so must Masonry."

#### BIBLIOGRAPHY

(The following volumes have been used in the preparation of the foregoing article: *Kalaw's Masoneria Filipina; History of the Ancient and Accepted Scottish Rite, Southern Jurisdiction*, by Lobingier; *The Builder Magazine; New Age Magazine; Cable-Tow Magazine*; Scribner's *History of Freemasonry*; Oliver Day Street's *Fraternal Correspondence; Proceedings of the Grand Lodge of the Philippine Islands*; proceedings of the A.A.S.R.; proceedings of the Grand Encampment, K.T.; Proceedings of the General Grand Chapter R.A.M.; proceedings of the General Grand Council R.&S.M.; miscellaneous programs, clippings, and material.)

#### A CRAFTSMAN'S INVOCATION

*Thou Beneficent Art and Mystery, whose mission is to carry enlightenment to all people from age to age, make us, thy craftsmen, worthy of thee and of all the craftsmen who in times past have glorified thee. Let thy light shine upon our lives and our vocations. May no word or deed of ours, or any of our handiwork, bring dishonor upon thee; but rather may we uphold thy dignity at all times and in all places, and in brotherly love and helpfulness advance thy fame, to the end that all men may be persuaded to acknowledge thee as mightiest among the Arts and Crafts. So let it be!*

—Henry Lewis Bullen



#### JULY ANNIVERSARIES

George M. Dallas, 11th U. S. Vice President and Grand Master of the Grand Lodge of Pennsylvania, was born at Philadelphia, July 10, 1792.

Joseph R. Chandler, Member of Congress from Pennsylvania and Grand Master of that state, died at Philadelphia, July 10, 1880.

William Jennings Bryan, Secretary of State in the Wilson Cabinet and a member of Lincoln (Nebr.) Lodge No. 19, later affiliating with Temple Lodge, Miami, Fla., died at Dayton, Tenn., July 26, 1925.

Maj. Gen. George M. Moulton, 33°, an officer in the Spanish-American War, and 20th Grand Master of the Grand Encampment of Knights Templar, USA, died at Chicago, July 24, 1927.

Chester I. Long, U. S. Senator from Kansas (1902-09) and president of the American Bar Association (1925-27), died at Wichita, Kans., July 2, 1934. He was a member of the Scottish Rite at Wichita and had been decorated as Knight Commander of the Court of Honour.

Dr. S. Parkes Cadman, D.D., Grand Chaplain of the Grand Lodge of New York and a member of the Mystic Shrine, died at Plattsburg, N. Y., July 12, 1936.

J. Hugo Tatsch, 33°, Grand Orator of the Grand Lodge of Washington (1917-18) and a Masonic writer and historian, died at London, Eng., July 17, 1939, while speaking at a Masonic dinner.

#### LIVING BROTHEREN

Andrew E. Douglass, 32°, K.C.C.H., professor of astronomy at the University of Arizona and founder of "Tree Ring Science," was born at Windsor, Vt., July 5, 1867.

O. Frank Hart, 32°, K.C.C.H., Past Grand Master of the Grand Lodge of South Carolina and Grand Secretary since 1935; Past General Grand Master of Royal and Select Masters, U.S.A., and General Grand Recorder since 1930, was born at Yorkville, S. C., July 14, 1879.

Martin L. Davey, Governor of Ohio (1935-39), was born at Kent, Ohio, July 25, 1884. He is a member of the Knight Templar Commandery, and of the Mystic Shrine at Akron, Ohio.

Dr. James E. Jacob, M.D., 33°, Deputy in the Canal Zone of the Supreme Council, 33°, Southern Jurisdiction,

U.S.A., was born at Columbus, Miss., July 27, 1885.

Paul V. McNutt, 32°, an officer in World War I, Governor of Indiana (1933-37), High Commissioner to the Philippine Islands (1937-39), and U. S. Federal Security Administrator since July, 1939, was born at Franklin, Ind., July 19, 1891. He is a member of the Scottish Rite at Bloomington, Ind.

Frank C. Patton, 33°, Active Member in Nebraska and Grand Prior of the Supreme Council, 33°, Southern Jurisdiction, was made a Mason in Covert Lodge No. 11, Omaha, Nebr., July 13, 1910. He is a Knight Templar and a member of the Mystic Shrine.

Dr. Robert U. Patterson, M.D., Surgeon General of the U. S. Army (1931-35), affiliated with Acacia Lodge No. 18, Washington, D. C., from Island Lodge No. 56, Havana, Cuba, July 13, 1915. He is a Knight Templar and a member of the Scottish Rite at Guthrie, Okla.

William M. Jardine, 32°, Secretary of Agriculture in the Coolidge Cabinet, U. S. Minister to Egypt (1930-33) and president of Municipal University at Wichita, Kans., since 1934, was made a Mason in Lafayette Lodge No. 16, Manhattan, Kans., July 23, 1915.

#### MASONIC VETERANS

##### ASSOCIATIONS

The Masonic Veterans Association of Connecticut, which recently held its annual meeting, is the oldest organization of its kind in the United States and is probably the largest in the country, with a membership exceeding 1,500 Masons. Its reunion generally takes place the last Saturday in June. Middletown has been selected for the 1943 meeting place.

The Masonic Veteran Association of Illinois met in the Scottish Rite Temple at Chicago on June 24th. Petitions were balloted upon and new members received into the organization. Harry C. Knisely is Venerable Chief and Charles E. Gustafson is Secretary.

#### AMERICAN RITE IN FAR EAST

War in the Pacific has forced Far East Commandery No. 1, K.T., of Manila, P.I., and Shanghai Commandery No. 1, K.T., of China, to cease operations. In the meantime, the business of these commanderies will be transacted by Adrian

Hamersley, Grand Recorder of the Grand Encampment, Knights Templar, U.S.A. In a letter addressed to the members of these two bodies, Grand Recorder Hamersley stated:

"During the present emergency, and until your commandery shall resume regular operations, the undersigned will transact the business of your commandery, including receiving of dues, etc., and issuing proper receipt therefor.

"In remitting your dues simply send your last dated receipt attached to the remittance.

"All funds of your commandery will be held in trust to be transmitted to the commandery when immediately possible.

"Life members, please send your card or certificate for attachment of the grand encampment seal and return."

#### FATHER-SON NIGHT IN FLORIDA

A feature of Father-Son Night at Sanford (Fla.) Lodge No. 62 was the conferring of the Entered Apprentice Degree upon J. E. Terwilliger, Jr., by his father, J. E. Terwilliger, Sr., who had been Master of Sanford Lodge from 1901 to 1904. He is senior past master.

A large number of Sanford Lodge members attended, including a dozen Past Masters. Ralph B. Chapman, Past Master of the Grand Lodge of Florida and Past Master of Sanford Lodge, was among them.

#### ULSTER MASONS WELCOME

Masons among the United States soldiers now stationed in Northern Ireland will be entertained, during their stay, by Ulster Craft members, according to information just received by the Supreme Council, 33d, A.&A.S.R., southern jurisdiction, U.S.A. The first contingent of United States troops to arrive in Ulster received an enthusiastic welcome.

Press Lodge in Belfast, the capital of Ulster, has for some time past been entertaining Masons in the navy, army and air forces of Great Britain at special Services' Nights. It is expected that United States Masons now stationed there will be invited to share in these special occasions and will be given every opportunity to meet the Masons of Ulster and the British armed forces.

Guest at a recent Services' Night was Viscount Traprain, Grand Master Mason



of the Grand Lodge of Scotland and a nephew of the late Lord Balfour. It was the first time he had attended an Irish lodge.

Due to Eire's neutrality, United States soldiers who may wish to visit in South Ireland will have to discard their uniforms and wear civilian clothes. Eire refuses to allow any Allied soldiers to enter the country in uniform, despite the fact that an Allied victory is necessary if Eire is to maintain its independence.

#### ENGLISH SUPREME GRAND

##### CHAPTER, R.A.M.

The Supreme Grand Chapter, Royal Arch Masons of England, met in Freemasons' Hall, London, May 6th, in its regular quarterly convocation. Despite war conditions, a fairly large number of companions and grand chapter officers were present. In the absence of the pro first grand principal, the Earl of Harewood, and the second grand principal, Gen. Sir Francis J. Davies, the third grand principal, the Rev. Canon Hubert Curtis, presided.

The grand chapter acted favorably on granting petitions for two new chapters; the removal of eight others to new places of meeting; applications for charters of confirmation, the originals having been destroyed by fire; the erasure, through having ceased to meet, of one chapter; and the granting of a centenary chapter to another, authorizing its members to wear centenary jewels. The above named officers were reappointed by the Duke of Kent.

#### VETERAN UTAH MASON DIES

Charles Shields, 96-year-old Utah Mason, who was the oldest active Craft member in that state, died in Salt Lake City on June 7, 1942. He had been Grand Tyler of the Grand Lodge of Utah for about twenty-seven years.

Mr. Shields was made a Mason in 1874 and remained active in Masonic work throughout his life. He was a charter member of Uintah Lodge No. 7, Park City, Utah, which was organized in 1880, and later was one of the founders of Acacia Lodge No. 17, Salt Lake City. He was Tyler of Acacia Lodge from 1912 until his death. He had been a member of Wasatch Lodge No. 1, of Salt Lake City, in 1879.

The veteran Mason received the Scottish Rite Degrees at Evanston, Wyo., in 1883. He was also active in the Order of the Eastern Star, and was Sentinel of both Lynd's and the Radiant Chapters of that Order.

Mr. Shields was born in Ireland in 1846. When seventeen years old he traveled to Australia, where he stayed for five years before going to California. In 1870 he moved to Utah and made it his permanent home.

#### EDITOR FACES TRIAL

In its June, 1941, issue, *Scribner's Commentator*, the magazine published at Lake Geneva, Wis., which served until recently as the voice of United States isolationism, carried an attack on Freemasonry written by one Kenneth Monroe. Using half-truths, the article sought to prove that Freemasonry in Europe and South America was subversive.

The Supreme Council, S.J., sent a reply to *Scribner's Commentator*, believing it only fair that the full facts should be placed before the United States people. The article was turned down by Edward T. Majeski, an editor of the publication.

During the past sixty days, *Scribner's Commentator* has come into considerable attention. One editor and several contributors have been indicted for subversive activities themselves. In view of these events, the fact that *Scribner's Commentator* refused to publish an answer to its vicious attack on the Craft is a great compliment to the Fraternity.

Listed among its contributors was Miss Laura Ingalls, once a stunt flier and later an isolationist speaker. She now is on trial before Justice James W. Morris of the District Court, Washington, D.C., on a charge of failing to register as a paid agent of the German Government. In outlining the defense, her attorney, James F. Reilly, conceded that Miss Ingalls received \$250 from Baron von Gienanth on one occasion and \$150 on another, when it was received by telegraph through a Miss Krauss.

On February 9th, Ralph Townsend, an editor of *Scribner's Commentator* and former United States Consul, pleaded not guilty to the indictment charging him with conspiracy to violate the Foreign Agents Registration Act and "with wilful failure to state material facts in registration statements." Aside from his article in *Scribner's Commentator*, Townsend is alleged to have written pro-Japanese pamphlets printed in English as well as the native tongue. The pamphlets, it is said, were first brought to the F.B.I.'s attention through United States officials in Costa Rica and Manchuria, where they were being distributed by Nazi agents. The same pamphlets, it was revealed, were being widely distributed in the United States.

Assigned to run down the facts on this tip, Arthur B. Caldwell and Albert E. Arent of the Criminal Division of the Justice Department who had disclosed the facts in the Auhagen and Transocean Nazi propaganda cases went to San Francisco and Lake Geneva, Wis. There, with the aid of G-Men, they, among other things, disclosed that the Japanese were following the same scheme as the Nazis. They used newspaper men and writers as propaganda agents who, in some cases, were registered with the State Department as such.

Townsend, with others, was accused of being a publicity agent and otherwise the representative of Jikyoku Iinkai, a committee organized in San Francisco presumably for the benefit of Japanese business organizations, but, in fact, to handle the cash supplied by the Japanese Consul General in that city for the purpose of disseminating propaganda favorable to the Government of Japan. This committee, it was charged, acted from September 26, 1937, to August 22, 1940.

Townsend and a man by the name of David Warren Ryder were said, in the indictment, to have been the committee's mouthpieces during this period. Frederick Vincent Williams, the third American indicted in this group as a Japanese propaganda agent, is accused of having served the committee "until sometime after it had been formally disbanded."

Other contributors to the columns of *Scribner's Commentator* included George Sylvester Viereck who went on trial Monday, February 16th, charged with violation of the Foreign Agents Registration Act, and William Griffin, editor of the New York *Inquirer*, who has been wanted as a witness before the special Grand Jury on Axis Agents. [Viereck, as well as Miss Ingalls, have since been found guilty.—ED. CRAFTSMAN.]

These charges make it increasingly evident that when the Craft was refused the opportunity of replying to the magazine attack against it, Freemasonry received its greatest compliment. Freemasonry has been persecuted wherever totalitarians have come into power. The Fraternity is pleased to be numbered among the undying enemies of those who seek to destroy freedom.—S. R. News Bureau.

#### ROYAL ARCH MASONRY AND THE WORLD WAR

Prepared by Ray V. Denslow, Grand Secretary for the Educational Committee of the Grand Chapter, Royal Arch Masons of Missouri, the following information will be found useful to members with the armed forces of the U.S.A.

Many of you are Royal Arch Masons; many of you will doubtless be called into foreign service with the American Expeditionary Forces. If so, you may realize the value of your membership, for Royal Arch Masonry is more widely diffused than any other rite or degree except the degrees of Ancient Craft Masonry.

Here in the United States you will find many Royal Arch Chapters in the vicinity of training camps. In these chapters you will find a hearty welcome, for the membership of these chapters are patriotic American citizens and eager to serve you who are fighting for the preservation of our liberties. Should you be ill, should you require legal or other advice, or any of those little courtesies not afforded by

the military establishment, they will be given you by these chapters of Royal Arch Masons. There are approximately 3,608 such chapters in the United States and, as a rule, their meetings are regularly held in Masonic Lodge halls.

Another bit of information—the majority of lodges under English and Scottish jurisdiction have attached to them a chapter of Royal Arch Masons, usually bearing the same name as the lodge but with a different number. Some of these chapters are attached to military organizations. In this country our experience with Masonic groups in military camps, or in the army, has not been generally satisfactory, and so far as we know at this time no such chapters have been organized for such service.

#### RITUAL DIFFERENCES

In the United States most of our chapters confer the degrees in the order of Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. In the Virginias the cryptic degrees are made a part of the capitular or chapter rite. In Pennsylvania, the degree of past master has been abolished and is under control of the grand lodge.

In the English, Scottish and Irish systems, there is no past master degree in the chapter system, nor is there the degree of most excellent master. This will not prevent your visiting any chapter under the jurisdiction of the above named grand chapters. The degree of past master, in those jurisdictions, is known as installed master and is conferred on actual masters of lodges.

#### YEAR RECEIPTS

May we suggest that you carry with you your last receipt for dues in lodge and chapter, which should be presented to the bodies you expect to visit as documentary evidence of your membership, even if you are too far away to receive your current dues receipts. Members of foreign jurisdictions do not usually wear the emblems of their membership as we do in America, and contacts are made usually while attending meetings of lodge and chapter.

#### GOVERNING BODIES

In our American possessions chapters are under the jurisdiction of what is known as the General Grand Chapter of the United States, which is the largest group of Masons under one head in the world; it includes all states of the American Union with the exception of Texas, Virginia and Pennsylvania. It has chapters in Alaska, Hawaiian Islands, Philippine Islands, Porto Rico, Cuba, Isle of Pines, Canal Zone, Mexico, Chile, and Shanghai, China. At the present time chapters in the Philippine Islands and Shanghai, China, are doubtless closed "for the duration." In the list of chapters shown, the initials (GGC) refer to

chapters under the jurisdiction of the General Grand Chapter, of which we are proud to be a part. The initial (S) refers to Scottish chapters; the initial (I) to Ireland's chapters; and the (E) to English chapters.

The numbers in brackets, (1), (2), etc., show the number of chapters in the city or territory shown. It may be strange to you to discover that in some foreign countries there may exist chapters or lodges which meet in the same hall and yet are under different jurisdictions. In other words, the doctrine of American *exclusive* jurisdiction is not held by foreign grand lodges in all instances. You will find many other interesting differences in the degrees and customs of many of these lodges and chapters, and the experiences will prove valuable and educational. Friends formed under such circumstances are worthwhile. Cultivate them on all occasions for in so doing you will assist in demonstrating Brotherhood to the world, and thereby prove the value of Freemasonry in the new world order.

#### UNIVERSALITY OF ROYAL ARCH MASONRY

This list of countries in which Royal Arch chapters are located, the cities in which they meet, together with the number of chapters in each city, and the jurisdiction under which they work are shown below. The list covers the greater part of the civilized world and is evidence of the universality of Royal Arch Masonry.

Alaska: Anchorage (GGC), Cordova (GGC), Fairbanks (GGC), Nome (GGC).

Arabia: Aden (S).

Argentina: Buenos Aires (6) (E), Lomas (E), Rosario de Santa Fe (E).

Australia: Some of our strongest organizations exist in this territory. While England, Ireland and Scotland have chapters in this territory, there are grand chapters for Western Australia, South Australia, New South Wales, Victoria, Queensland and New Zealand.

Barbados: Bridgetown (2) (S).

Bermuda: Bermuda (E), Hamilton (2) (S), Ireland Island (E), St. George's (E), St. George's (S).

Brazil: Rio de Janeiro (E), Sao Paulo (E).

British Guiana: Demerara (E), New Amsterdam (E), Georgetown (2) (S).

Canada: Grand chapters exist in most of the Canadian Provinces, entirely regular, and resembling very closely the work of American jurisdictions. Provinces which have grand chapters, and the number of chapters in each province, are shown in the following list: Alberta (30), British Columbia (28), Manitoba (16), New Brunswick (10), Nova Scotia (20), Ontario (156), Saskatchewan (27), Quebec (23), Quebec (1) (E).

Canal Zone: Ancon (GGC), Cristobal (GGC).

Cape of Good Hope: Adelaide (E), Adelaide (I), Alice (E), Aliwal North (E), Barkly (S), Beaconsfield (S), Beaufort West (E), Burgersdorp (S), Cape Town (3) (E), Cape Town (2) (S), Cathcart (S), Colesburg (E), Craddock (S), East London (E), East London (S), Graaf Reinet (E), Grahamstown (E), Grahamstown (S), Kimberley (2) (E), Kimberley (S), King Williamstown (E), King Williamstown (S), Mafeking (E), Mafeking (S), Matatiele (E), Mossel Bay (E), Nieuwpoort (E), Oudtshoorn (E), Port Elizabeth (E), Port Elizabeth (S), Queenstown (S), Simon's Town (E), Simon's Town (S), Summer-set East (E), Tarkastad (E), Uitenhage (E), Umtata (E), Vryburg (E), Woodstock (E), Wynberg (E).

Chile: Antofagasta (S), Iquique (S), Valparaiso (S), Valparaiso (GGC).

China: Amoy (E), Canton (E), Hankow (E), Hongkong (4) (E), Hongkong (2) (S), Shanghai (E), Shanghai (GGC), Shanghai (S), Tientsin (E), Tongshan (E).

Cuba: Havana (GGC).

Egypt: Alexandria (E), Cairo (2) (E), Ismailia (E), Port Said (E), Port Said (S), Suez (E).

England: This is the largest Grand Chapter in the world (1644 chapters), its jurisdiction covering the British Dominions as well as many other sections in which Royal Arch Masonry had not been organized. There are 438 chapters in the City of London alone, while chapters will be found in all cities and towns of consequence under British rule. The jurisdiction includes Wales. Chapters in foreign countries will be found listed under that country with the letter (E) following.

Fiji Islands: Lautoka (S), Suva (S). Gibraltar: Gibraltar (3) (E), Gibraltar (1), Gibraltar (S).

Gold Coast: Accra (2) (E), Cape Coast (S), Cape Coast Castle (E), Coomassie (2) (E), Sekondi (2) (E).

Hawaii: Honolulu (GGC).

India: Assem—Jorhat (E), Bengal—Agra (E), Allahabad (E), Asansol (E), Bareilly (E), Barrackport (E), Benares (E), Calcutta (9) (E), Calcutta (1), Calcutta (3) (S), Darjeeling (E), Dehra Dun and Mussoorie (E), Dibrugarh (E), Fyzabad (E), Howrah (E), Jhansi (E), Jumelpore (E), Khargpur (E), Kulti (E), Meerut (E), Mozufferpore (E), Naini Tal (E), Roorkee (E).

Bombay: Ahmadnagar (E), Bhusawal (E), Bilaspur (E), Bombay (11) (E), Bombay (9) (S), Belgaum (S), Igatpuri (E), Hubli (S), Hyderabad (S), Jubbulpore (E), Karachi (2) (E), Karachi (2) (S), Kirkee (S), Lanoala and Bombay (S), Mhow (E), Mhow



(S), Mount Abu (E), Nagpur (E), Poona (E), Poona (S), Sukkur (E), Surat (S).

Burma: Mandalay (E), Maymo (E), Moulmein (E), Rangoon (3) (E), Rangoon (S), Yenangyaung (E).

Ceylon: Colombo (2) (E), Colombo (S), Hatton (E), Kandy (E), Talawakelle (E), Uka (E).

Madras: Bangalore (2) (E), Bangalore (S), Bellary (E), Bezwada (E), Cawnpore (E), Coimbatore (E), Madras (4) (E), Madras (S), Ootacamund (E), Palamcottah (E), Secunderabad (E), Trichinopoly (E), Vigapapatan (E), Vizianangram (S), Wellington (E).

Northwestern: Lucknow (E), Lucknow (S).

Punjab: Abbottabad (S), Amritsar (E), Dagshai (E), Dalhousie (E), Delhi (E), Delhi (S), Jullundur (E), Kasauli (E), Lahore (3) (E), Moaultan (E), Murree (E), Peshawar (E), Peshawar and Nathia Gali (E), Quetta (E), Quetta (S), Rawal Pindi and Murree (E), Risalpur (E), Sialkot (E), Simla (3) (E), Simla (S), Umballa (E).

Rajputana: Ahmedabad (S), Ajmer (E).

Irak: Baghdad (E), Basra (E).

Ireland: The Grand Chapter of Ireland has chapters in both Irish Free State

and Ulster. It also has chapters in many other sections of the world and in the military establishment as will be seen from the list. No list of chapters in Ireland is shown, but the proceedings list 342.

Island of Antigua: St. Johns (E).

Island of Malta: Valletta (3) (E), Senglea (S).

Island of St. Helena: Jamestown (E).

Isle of Cypress: Limassol (E).

Isle of Man: Castletown (E), Douglas (2) (E), Peel (E), Ramsey (E).

Isle of Mauritius: Port Louis (S).

Isle of Pines: Neueva Gerona (GGC).

Isle of Wight: Cowee (E), Freshwater (E), Newport (E), Ryde (E), Shanklin (E), Ventnor (E).

Jamaica: Kingston (4) (E), Kingston (S).

Japan: (No natives belong to Freemasonry), Kobe (E), Tokyo (E), Yokohama (2) (E).

Jersey: St. Helier (3) (E).

Kenya: Monbasa (S), Nairobi (E), Nairobi (2) (S).

Malay States: Ipoh (E), Klang (E), Kuala Lumpur (E), Kuala Lumpur (S), Malacca (E), Penang (E), Penang (S), Seremban (E), Singapore (2) (E), Singapore (S), Sungei Patani (E), Taiping Perak (E), Teluk Anson (E).

Mesopotamia: Basra (E).

Mexico: Mexico (GGC), Monterrey (GGC), Tampico (GGC).

Military Chapters: Second Battery Royal Scots (S), Honor, Concord and Fidelity (S).

Monte Carlo: Monte Carlo (E).

Morocco: Tangier (S).

Natal: Durban (3) (E), Durban (2) (I), Durban (S), Eshowe (E), Harri-smith (E), Ixipo (E), Ladysmith (E), Ladysmith (S), New Castle (S), Pietermaritzburg (2) (E), Pietermaritzburg (S), Pinetown (S), Richmond (E), Vryheid (E).

New South Wales: There is a Grand Chapter of New South Wales with 74 subordinate chapters. The Grand Chapter of Ireland has a chapter at Sydney, and the Grand Chapter of Scotland has 144 subordinate chapters in this territory.

New Zealand: The Grand Chapter of New Zealand has 68 subordinate chapters in this territory. The Grand Chapter of New Zealand has 68 subordinate chapters. The Grand Chapter of Ireland has chapters at Auckland and Thames. The Grand Chapter of England has chapters at Auckland, Dargaville, Dunedin, Grey-mouth, Hokitika, Otahuhu, Parnell, Port Chalmers, Timaru, and Wellington. The Grand Chapter of Scotland has two chapters at Auckland, three in Dunedin, and other chapters at Christ Church, Gisborne, Milton, Nelson, New Plymouth, Shadford, Tauranga and Wellington.

Nigeria: Calabar (E), Calabar (I), Calabar (S), Lagos (4) (E), Lagos (S), Port Harcourt (E).

Northern Rhodesia: Livingstone (E).

Nyasaland: Zomba (S).

Orange Free State: Bethlehem (E), Bethlehem (S), Bloemfontein (E), Bloemfontein (S), Jagersfontein (S), Koffiefontein (E), Kroonstad (S), Senekal (S), Sydney-on-Vaal (E).

Palestine: Jerusalem (E).

Peru: Calao (S), Lima (S).

Philippine Islands: Manila (GGC), Manila (S).

Porto Rico: San Juan (GGC).

Quebec: In addition to the 23 subordinate chapters of the Grand Chapter of Quebec, there is a chapter at Montreal under the jurisdiction of the Grand Chapter of England.

Queensland: The Grand Chapter of Queensland has 95 subordinate chapters. There is a chapter at Gladstone, under the jurisdiction of England, and chapters under Scottish jurisdiction at Ingham, Maryborough, Toowoomba and Townsville.

Scotland: Scotland has always been active in the spread of Royal Arch Masonry. All Scottish towns of any size have chapters. There are 541 chapters under Scotland's jurisdiction.

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Siam: Bangkok (S).

Sierra Leone: Freetown (E), Freetown (S).

South Australia: A Grand Chapter for this territory has subordinates in most of the cities.

South Rhodesia: Bulawayo (E), Bulawayo (I), Bulawayo (2) (S), Salisbury (E), Salisbury (I), Umtali (E).

Sudan: Khartoum (E).

Syria: Beirut (S).

Tanganyika: Dar-es-Salaah (2) (E), Tanga (E), Zanzibar (E).

Tasmania: Burnie (S), Hobart (S), Lancelton (S), Latrobe (S), Queens-town (S), Scottsdale (S).

Transvaal: Barberton (S), Bononi (E), Bononi (S), Berea (E), Bloemhof (S), Boksburg (E), Braamfontein (S), Brakpan (S), Germiston (E), Germiston (S), Germiston (I), Jeppestown (E), Johannesburg (5) (E), Johannesburg (2) (I), Johannesburg (6) (S), Krugersdorp (E), Lydenburg (S), Malvern (E), Middleburg (S), Pietersburg (E), Potchefstroom (E), Pretoria (E), Pretoria (S), Pretoria (I), Roodepoort (S), Springs (E), Volksrust (S), Zeerust (S).

Trinidad: Arima (S), Port of Spain (3) (S).

Turkey: Constantinople (E).

Uganda: Kampala (S).

United States of America: Chapters in each of the forty-eight states and the District of Columbia, as well as our island possessions, total membership numbering more than half a million members. It is impossible in this space to list location of these chapters, but they are to be found in most all county seat towns and larger cities. Local newspapers usually carry account of their meetings.

Uruguay: Montivideo (E).

Victoria, Australia: This jurisdiction has 65 subordinate chapters located at the following places: Abbotsford, Ararat, Bairnsdale, Ballarat, Benalla, Bendigo, Box Hill, Camberwell, Caulfield, Cheltenham, Coleraine, Casterton, Darebin, Donald, Essendon, Fitzroy, Footscray, Geelong, Glenferrie, Hamilton, Horsham, Kew, Kreang, Kyneton, Leongatha, Malvern, Maryborough, Melbourne (16), Mildura, Morwell, North Brunswick, North Carlton, Oakleigh, Prahran, Preston, Richmond, Rochester, Sale, Seymour, Shepparton, South Melbourne, Surrey Hills, Swan Hill, St. Armand, Terang, Warracknabeal, Warrnambool,

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Wonthaggi, Yarran, Yarraville, Yarra-wonga.

Virgin Islands: St. Thomas (E).

Western Australia: The Supreme Grand Royal Arch Chapter of Western Australia has a number of subordinate chapters in this territory; in addition thereto Scotland maintains chapters at Coolgardie, Fremantle, Kalgoorlie, Maylands, Midland Junction, and two at Perth.

## All Sorts

PRACTICE MAKES PERFECT  
The recruit, keeping guard, heard, through the darkness, the sound of an approaching horse.

"Halt! Who goes there?" he challenged.

"The commanding officer," came the reply.

"Dismount, sir, and advance to be recognized," called the guard.

The officer did so, then he asked, "By the way, who posted you here?"

"No one, sir," said the recruit, "I'm just practicing."

EXTREE!!!

Hitler's latest reported order to his men in Russia: 'Shoot 'em in the pants; you will need their coats next winter.'

OFF COURSE

A young R.A.F. officer stationed somewhere in Egypt was flying near the Great Pyramid, carrying out exercises in navigation and discovering his geographical position with a sextant.

After a series of involved and confused calculations, he turned suddenly to his pilot and said, "Take off your hat."

"Why?" asked the pilot.

"Because according to my calculations we are now inside St. Paul's Cathedral."

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## IN EFFETE BOSTON

The dame school, says an information not, was the beginning of education in New England. By substituting an "n" for the "e" you might get an idea of what Little Willie thinks it's arrived at.

## RESIGNED

Grandpappy Morgan, a hillbilly of the Ozarks, had wandered off into the hills and when supper time came and he failed to return young Jake was sent out to search for him and bring him in. Jake located Grandpappy standing quietly in a clump of bushes.

"Gittin' dark, Grandpap," said Jake.

"Yep," said Grandpappy.

"Supper's ready."

"Yep."

"Ain't ye hungry, Grandpap?"

"Yep."

"Wal, ain't ye comin' home?"

"Nope."

"Why not?"

"Cain't."

"Why cain't ye?"

"Standin' in a b'ar trap."

## TOUGHER

"Call the manager," he said. "I never saw anything as tough as this steak."

"You will, sir," said the waiter, "if I call the manager."

## WATCH YOUR STEP!

The battleship was in port and visitors were being shown around. The guide was exhibiting a bronze tablet set in the deck.

Guide: "Here is where our gallant captain fell."

Nervous Old Lady: "Well, no wonder. I nearly tripped over it myself."

## TAKE A DEEP BREATH

Miss Porter: "So you are on a submarine. What do you do?"

Sailor: "When we want to dive, I run forward and hold her nose."

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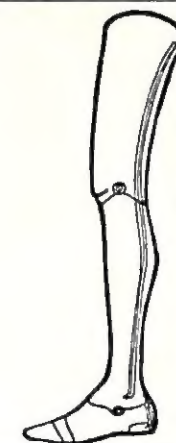


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# To the Freemasons in the Armed Service and Their Friends



A great many Masons are serving in the armed forces of the United States. These men, separated from home ties, seek more and more contacts with family, friends and Masonic fraters. It is the part of plain privilege to see that they get them.

To the relatives of these men it is not necessary to suggest that frequent letters are very welcome at all times, for truly "absence makes the heart grow fonder." Friends, too, can help, not only by writing letters to those in service but in contributing otherwise to their comfort and happiness.

In this connection it is suggested that a subscription to THE MASONIC CRAFTSMAN would be eminently appropriate. Within its columns is much of interest to the Mason, in service and out.

To facilitate the good work the publishers of this journal make this offer:

For one-half the regular price—or for one dollar instead of two—  
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It is a time to close up the ranks, for added strength lies in unity. Our men, privileged to serve in the greatest enterprise the country has ever dedicated itself to, deserve every possible support and your dollar can help in this way very acceptably.

There are many other demands upon your funds, but this offer, it is believed, will appeal to many to whom the Masonic tie is something more than a phrase and will afford happiness, comfort and enlightenment to brethren in uniform throughout the world.

Write early and act promptly—for time is of the essence.

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